Smith's Report

No. 202 *Challenging the Holocaust Taboo Since 1990* *February* 2014

Online at www.codoh.com

The Issue of Motivation in Different Views of the Holocaust

by Jett Rucker

Ingrid Rimland Zündel recounts an experience from her early days as a revisionist as an interviewee on a television program called The Learning Channel.

"My stunningly beautiful anchor leaned forward, pulled her face into the ugliest visage of hatred I have ever had the displeasure to see, and literally hissed at me:

"Are you a Nazi?"

"I leaned forward, too. I said as calmly and as sweetly as I could: 'Are you a Kike?' I might as well have punched her in the nose. She reeled back. She was speechless.

"I caught my breath and added:

"I just called you a name. You didn't like it, did you? You just called me a name. I didn't like it either."

A bad day on the set, one might say. Rimland says she believes the interview never aired.

Beliefs about the Holocaust, along with expression of those beliefs and attitudes towards those holding different beliefs, is a partisan affair, particularly on one side of the issue. Partisanship is, in fact, chief among the accusations made by defenders of the "legacy" view (the one established by and through propaganda during World War II). Of their opponents, these defenders of the victors' view charge motivations of neo-Nazism and anti-Semitism, smearing on what is left of the "tar" produced in such abundance by the wartime Allies while they were bombing Germany back to the Stone Age and invading it from both sides. Only occasionally do these ideological warriors accuse their targets of being German, or of German descent, which many if not most of them, in any case, are not.

By way of riposte, it rarely occurs, except for the case of Ingrid Rimland above, that revisionists level charges of being Jewish, or of being members of Jewish-dominated "industries" such as the media, academia, and government, against their foes. Rather, revisionists tend, most annoyingly, to concentrate obstinately upon issues (questions), evidence, and analysis. Steven Some, chairman of the New Jersey Commission on Holocaust Education, even famously complained, "Those Holocaust deniers are very slick people. They justify everything they say with facts and figures."

When their counterparts are overtly Jewish, as in the cases of the Anti-Defamation League or the Hillel Foundation, of course, the handy countercharge of anti-Semitism is rarely eschewed, nor is its handmaiden, Nazism, or sympathy for its frankly racial ideology. But it remains that revisionists seldom explore, at least publicly, the motivations, sympathies, or affiliations of their opponents (and detractors). I do not here propose any change in that policy; it is inaltera-

bly the high road—the only road—to the discovery and delineation of what is true. So I must relegate the present discussion to the status of a mere inquiry into what, if anything, a relaxation of the revisionists' noble policy might eventuate if it were adopted and pursued to its limits.

Money

The huge amounts of money that continue to wash about the globe in the service of the Holocaust legend have given rise to the ironic ditty, "There's no business like Shoah business." The great bulk of the money comes either from tax revenues exacted by force by governments from their populaces or from wealthy donors who amassed their wealth by ostensibly legal means and erect monuments to their (Jewish) piety in "Holocaust studies" departments on hundreds of campuses throughout the world.

These temples to Jewish victimization all share the virtue of providing government-approved tax shelters for the ample incomes of their benefactors. The absence of such tax advantages from most enterprises supporting revisionism is of far lesser consequence to the typically much-less-endowed donors who support them. But the legions of "scholars" and other camp followers mobilized by the countless millions spent by the innumerable public and private institutions such as the tax-funded United States Holocaust Museum and Memorial outnumber the unpaid "corporal's guards" mounted by revisionist groups by a hundred to one. Quite aside from earning the mercenary's pay in this conflict, thousands upon thousands of "Holocaust survivors" and "Holocaust victims" (there's a difference, but both are paid) have presented themselves to receive reparations funded these 62 years now by the taxpayers of Germany. In theory, the prevalence of fraud among such supplicants might be estimated by comparison with the legitimacy of the "injuries" among the occupants of a bus that suffered an accident on a busy city street (such buses are invariably full to bursting by the time police arrive).

Revenge

The military contests ensuing from Germany's efforts to reclaim territories it lost in World War I offended, inconvenienced, and killed many millions of people in and from other countries. Many of the great numbers of such people who survived World War II bore an everlasting grudge against Germany and its people, including the children and grandchildren of that country's wartime population. Belaboring the war-ravaged German survivors with eternal damnation for their sins absolutely requires the vigorous and unrelenting celebration of their "Holocaust" as centerpiece to the retributive exercise.

In occasional digressions from their ceaseless pursuit of facts and the evidence for them, the occasional revisionist, such as Freda Utley, has paused to note the undeniable innocence of the great majority of the beleaguered nation's citizens. Such "Germanophilia" is resolutely condemned as bigotry by the advocates of aggrieved groups. According to them, the irredeemable guilt of each and every German alive at the time or born since is every bit as sacrosanct as the spotless innocence that suffused every victim of National Socialist racial policy through to his or her very soul. To question or investigate any aspect of the Holocaust is to undermine the innate culpability of every German that each bears solely by right of being German. Institutions advancing quite this agenda enjoy tax advantages in the US and elsewhere as organizations combatting hatred and intolerance.

Racial and Spiritual Solidarity

Many of the forces—prosperity, security, scientism, apathy—that have been eroding religiosity throughout advanced societies around the world have perforce also been thinning the devout ranks of Jewry quite as much. Many, if not most, of America's "Jews" do not practice the religion whose members are called by that name nor, of course, any other religion, unless materialism might be elevated to such a lofty level of devotion. But while a non-practicing Christian, for example, might cease to be a Christian on the score of his dereliction; no one loses membership in a tribe of Israel by way of pietistic lassitude.

One of the reasons for this, aside from familial traditions and sheer genetics, is that a secular "religion" has been erected atop the foundation of the Gospels of the Holocaust. To dismiss obviously mythological tropes such as the parting of the Red Sea or the rain of manna on the starving people of Israel on their trek to the Promised Land is perfectly permissible on the part of the cynical, hard-to-fool Jew of the real world. But the infinite suffering of the millions of martyrs to German—oops, Nazi—tyranny, that is quite literally sacred, and devotion to it confers the privileges

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The Night I Dreamed I Was Gassed at Auschwitz

Bradley Smith

One night in late December I dream that I've been gassed at Auschwitz. In the dream, as I become aware of myself inside the gas chamber, the gassing itself is already over. I see myself sitting naked in the center of the floor; the room around me choked with naked cadavers heaped to the ceiling. The dead are filthy with feces, urine, vomit and menstrual blood. The scene is faintly illuminated in an ugly green light.

I'm not dead and I'm not suffering. Before I have time to evaluate my situation two large doors at the rear of the chamber are thrown open and there, revealed against a somber gray sky, is the gang of work-Jews, the *Sonderkommando* as they are called in the literature. They are ready to begin their filthy labor of dragging out the dead, searching the mouths and rectums and even the vaginas of their murdered families and friends for diamonds and gold. Soon they will be using iron tools to pry open the mouths of their slaughtered children to search for contraband. It is these same work-Jews who will drag the violated cadavers to the crematory ovens. Then, as this sordid story has it, they will grind the very bones of their wives and children until their gravel can be disposed of in the Vistula. They will do this contemptible work to gain another week, another day, another hour of life for themselves.

There are about a dozen workers in the *Sonderkommando*. They're on the short side, stocky in build, dressed in shabby clothes and billed caps. They looked like men you have seen in photographs of Jewish immigrants in the streets of the Lower East Side in New York City after the turn of the century. The workers appear to be posing there in the doorway, turning this way and that as if modeling themselves for me. They give off an air of self-satisfaction, of self-importance even. Some are smoking cigarettes and I notice that they are all barehanded. None is wearing a gas mask.

When I wake from the dream I feel stunned. I can still see the individual faces of the work gang as they pose before the open gas chamber doors. They have the faces of ordinary working-class Jews. In my mind's eye I can still see the piles of corpses heaped up in their own filth. I think about what it is the work-Jews are going to do next, according to the story. I don't just think about it. I see it. And it's at this moment of seeing when I know, once again, I am going to do something about the Holocaust story.

I'm lying on my pad on the floor in the front room of Mother's apartment. The first light of day is edging the drawn window blinds. I go on seeing the faces of the work-Jews posing in the open gas chamber doorway. I know in my heart, without reservation, that those men would not have done what it is claimed they did. I've worked and lived among such men and their children for twenty-five years. They would not have done it.

The dream I write about above took place in 1979, thirty-four years ago. I published it as Chapter 18 in *Break His Bones.* That was in 2002, twelve years ago. I don't recall reading it again until about a month ago. On that day I was thumbing through the book kind of absent-mindedly, for reasons I cannot recall, when I came across that first line of that chapter: "One night in late December I dream that I've been gassed at Auschwitz."

I recognized the incident immediately but had forgotten that I had written and published a story about it. I was struck by the stark simplicity of that opening line and, sitting there, read through the rest of the chapter. The text focused on the responsibilities of the artist when addressing issues of belief vs. free expression. At that time I was still paying attention to "the life itself."

I decided to add a link to the chapter in my email signature reading "I Dreamed I was Gassed at Auschwitz." The reader, clicking on the link, would find Chapter 18 of *Bones*, and there would be led to the entire manuscript. It's all there, online.

A couple weeks passed when it occurred to me to place a text link to Chapter 18 of *Bones* in campus newspapers. The link would read simply: "I Dreamed I was Gassed at Auschwitz." I was certain that

nothing like it had ever run in any online newspaper either on or off campus. That was in the middle of December which was in the middle of the Thanksgiving, Christmas/New Year holidays. At the same time my computer had begun an agonizingly slow death. Agonizing for me I suppose, not for the computer, which is an animal without feelings. New Year's evening we had a *fogata* (a camp fire) here in our inside patio with some family friends. A cold night with a warm bright fire.

I couldn't stay up as late as some of the others and turned in about two in the morning. As I was getting ready for bed the brain spoke to me about Auschwitz and the *Sonderkommando* in a way that I had never before heard it spoken of. There I was, getting into my jammies, when the brain offered up a concept that was simple, clear and unique. American academics as a class, who refuse to question the unbelievable, filthy, and certainly false tales about the behavior of work-Jews at Auschwitz are acquiescing in an effectively anti-Semitic agenda that can only create divisions between Jews and ourselves that are dangerous for all.

*** It was now decided. I would begin submitting the text link. A week later, with classes once again in session, it was done.

January 8, 2014, at 12:06 PM
The Daily Trojan
Att: Advertising
We would like to run a text link on your online version of the *Daily Trojan*. We attached the unformatted version of our ad as PDF hyperlink. We can pay with Visa. Looking forward to hearing from you soonest. Thank you,
Roberto Hernandez
PO Box 439016
San Ysidro, CA 92143
Telephone: 209 682 5327

January 8, 2014 5:23 PM, Thank you for your inquiry regarding *Daily Trojan* online advertising. Unfortunately we have determined that we cannot accept your text link.
Jeffrey Tylicki tylicki@usc.edu
Advertising Manager
Office of Student Publications
University of Southern California
Office (213) 740-2707
Web dailytrojan.com

January 8, 2014, at 7:01 PM, Jeffrey: I know you guys have the last word on what you run on your newspaper but can I ask you why is my ad being rejected? Thank you for your time. RH

January 9, 2014 1:27 PM
Hello Roberto – Attached are the Daily Trojan advertising policies.
http://tinyurl.com/mc2by7l
Jeffrey S. Tylicki, Advertising Manager.

The Trojan advertising policies include hundreds of words and a jumble of every imaginable circumstance for not running an ad, any ad. But nothing specific with regard to any text I have written. The letter that follows was our response to Professor Tylicki. The letter was copied widely across the USC campus to academics and students.

TO THE ADVERTISING MANAGER, *DAILY TROJAN*

Professor Jeffrey Tylicki,
Advertising Manager
The Daily Trojan
University of Southern California
Los Angeles, California
January 16 2014

Professor Tylicki:

Re our text link that we submitted to The Trojan and you have refused to insert:

The link reads: "I Dreamed I was Gassed at Auschwitz" The link would have led to Chapter 18 of my book, *Break His Bones*. Chapter 18 addresses a dream I had about the Jewish Sonderkommando working for the Germans in the gas chambers of Auschwitz.

In the dream I see the faces of the work Jews who are accused of helping the Germans murder and dispose of thousands and tens of thousands of other Jews. The work Jews are accused of committing the filthiest acts imaginable with corpses that might include members of their own families. I woke from the dream to understand for the first time that Jews did not do what they are charged with having done in the gas chambers. They simply would not do it.

Intentionally or otherwise your stance defends the accepted academic position that the work Jews at Auschwitz would thrust their filthy hands into the vaginas and rectums of the murdered Jews to search for contraband. These Jews would do such work for weeks, months on end. I no longer believe

it, but it would appear that you do and you do not want the readers of The Daily Trojan to read any viewpoint that questions what you believe.

You appear to believe, in your refusal to allow it to be questioned, that the traditional anti-Semitic storyline used to define and defame the Auschwitz Sonderkommando is true. I question those stories that picture those hapless men as grubby, soulless ghouls. Why you and academics nationwide would want to acquiesce in such charges is difficult to understand as anything more than blind reflex. Why do you? Really?

I encourage you to allow a link to a humane perspective on the Auschwitz Sonderkommando to appear in the pages of The Daily Trojan. It would be what is called an opening to a free exchange of ideas. While I understand that you are rather trapped in a culture of academic group-think, I would urge you to be guided by principle. It's the very least that USC students deserve.

–Bradley R. Smith

Professor Tylicki did not respond to our letter. I did not expect him to. But if he thought this was a one-shot business and it would soon be forgotten, he was mistaken.

As you will see below, we have taken a second step in this effort to introduce a few questions regarding the H. story to students and faculty alike on the USC campus. This letter too has been copied widely to academics and students on the USC campus.

TO THE EDITOR-IN-CHIEF, *DAILY TROJAN*

Sheridan Watson: Editor-in-Chief
The Daily Trojan
University of Southern California
Los Angeles, California
editor@dailytrojan.com
24 January 2014

Sheridan Watson:

Re the text link we submitted to *The Daily Trojan* that reads "I Dreamed I was gassed at Auschwitz" The link leads to Chapter 18 of my book, *Break His Bones*. There I wrote:

"In the dream I see the faces of the work Jews who are accused of helping the Germans murder and dispose of thousands and tens of thousands of other Jews. The work Jews are accused of committing the filthiest acts imaginable with corpses that might include members of their own families. I woke from the dream to understand for the first time that Jews did not do what they are charged with having done in the gas chambers. They simply would not do it."

I suspect that, privately, you may doubt what I doubt, that Jews working as *Sonderkommando* at Auschwitz would devote their lives in those camps to partnering with Germans in the mass murder of hundreds of thousands, perhaps millions of other, innocent Jews—men, women and (unbelievably) children. I am going to assume that you and I are on the same page here.

It appears that your Faculty Advisor, Professor Tylicki, disagrees. Perhaps he has told you that opening up such a question would incite controversy, including inter-group animosities. That is, as the Faculty Advisor to the *Daily Trojan*, he is forwarding the proposition that it is wrong, that it is somehow unprofessional, for journalists to question accusations of the mass-murder of Jews by other Jews. What kind of journalism is that, and in your opinion what kind of newspaper should be edited from that perspective?

There is every likelihood that, privately, Professor Tylicki does not believe that hundreds and even thousands of Jews at Auschwitz would collaborate with Germans in the mass murder of their own people, but has acquiesced in this perverse expression of academic group-think to protect his own career. In short, if you were to allow a free exchange of ideas on this matter in the *Trojan*, Professor Tylicki's academic career could be threatened. And he fears that.

If you were to encourage a free exchange of ideas to appear in the *Trojan* about the guilt of Jewish *Sonderkommando* at Auschwitz, which I believe is a "professional" obligation, it would indeed invite a number of controversies. Among which will be the bogus accusation that such a discussion will arouse intergroup hatred. The main hatred it will arouse, however, will be on the part of those individuals and organizations that profit from the story as it is. The story as it is is that at Auschwitz Jews collaborated with Germans in the mass-murder of the Jewish people. I don't believe it, and I do not believe the accusation can be demonstrated to

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On the Latest Court Hearing of Robert Faurisson

Maria Poumier

[On September 9, 2009 the Inconnue *("unknown one"), that is, the academic Maria Poumier, revealed both her identity and her unbelief regarding "the Holocaust" or "the Shoah"; she did so in an open letter to Michèle Alliot-Marie, Minister of Justice, and Frédéric Mitterrand, Minister of Culture. On December 2, 2010, during Vincent Reynouard's imprisonment, she re-offended in a new open letter to Michel Mercier, Minister of Justice, Brice Hortefeux, Minister of the Interior and, once again, Frédéric Mitterrand. In the two letters she stated her readiness to share the lot of the revisionists Faurisson and Reynouard, both prosecuted under the Fabius-Gayssot Act of July 13, 1990. So far those ministers and their successors have bravely held their tongues.*

[On November 28, 2013, in the 17th chamber of the Paris penal court, Robert Faurisson appeared for his suit against the newspaper Le Monde (Louis Dreyfus) and a journalist (Ariane Chemin) for public insults ("professional liar", "forger", "falsifier of history"). Judgment is expected on January 16, 2014. Not one example of lying or falsification had been provided in the journalist's long article of August 21, 2012 (p. 12-13). As for barrister Catherine Cohen-Richelet, she claimed three times to cite a lie, and one only, of Faurisson: according to her, he had not been a "[university] Professor" but only a "lecturer"; however, Faurisson was indeed accorded the status of "university professor" as of August 9, 1979 by ordinance of the ministry of universities (no. 00526, January 3, 1980).]

Maria Poumier

Statement by Maria Poumier

I am happy to greet Robert Faurisson at the close of this hearing, because it is always enjoyable to see a just cause triumph, and there is no doubt at all that we have won, we who are convinced that the truth makes people free. What he has fought to establish for fifty years is now irrefutable. The official version of the history of the Second World War, in particular its chapter on the persecution of the Jews, is tainted with monstrous willful lies (and not only with exaggeration on the number of victims), intended to spread terror amongst Jews and non-Jews, over several generations, and to prompt erratic reflexes in the face of any novel situation even remotely involving Jews

It was a question of perverting forever the meaning of true and false, of right and wrong in favour of a single human group, whose leaders are trying to see themselves accorded hereditary privileges, and thus to reconstitute a noble caste above the law. One may discuss at length the merits of Robert Faurisson's strategic and tactical choices for the waging of his struggle. Still, his unshakeable constancy and total commitment centered exclusively on the results of his research are an inspiring example. It was astonishment and admiration that impelled me to write a book with him, published with the title *En Confidence**.

I was interested in understanding how he had gone from a vocation of letters to the sacrifice of all literary activity in favour of historical research on a single subject, in all respects arduous, accompanied by the struggle to defend the vital importance, for everyone, of this question on a scale that goes beyond geographical frontiers or the horizon of his contemporaries. I have come to the conclusion that he chose to become superhuman in the manner of the literary heroes he admires. He himself invokes Don Quixote; but Don Quixote is a madman and a comical character. All told, I would rather compare him to Prometheus of Greek tragedy, but with a revamping of the myth; in effect, Prometheus is a thief who goes against the gods; Faurisson is a human being attacking thieves who would like to be

taken for gods: a bit different. The two come together in that they discover the fire that the mighty were denying them, and make a gift of it to humanity.

The fact that he has had the strength to embody such a powerful and incendiary myth sets off a chain reaction: he helps each of us regain courage, on the personal level, and self-confidence facing the world. This strength of character makes him appear much bigger than the other intellectuals of his generation, who appear all the smaller. I have written that he sets himself amidst them like a block of marble. I uphold it! In fact, he never left the domain of poetry, that perpetual workshop of indispensable fairness and justice.

His vital commitment goes well beyond science and history. He claims to defend only scientific exactitude but, whether he acknowledges it or not, the fecundity of his sense of poetry as vital commitment is there to be noted. It is thanks to Robert Faurisson, ultimately, that the juice of the pineapple, as extracted by the inimitable skill of Dieudonné, is now a special elixir, dreaded like an explosive by the warders who claim to keep us in line, promoted as a vaccine for the mind for those with the sense of humour of Mallarmé, one of a cool, invigorating and heady fragrance, against the nauseating odours of the sordid gas-chamber sect's adherents! Yes, poetry, provided it is served with full faith in the truth and in poetry's capacity to produce the truth, is infinitely catching; subversive and generous, it distils and diffuses mental and moral health, ad infinitum! Thank you, Robert Faurisson, for having remained so perfectly faithful to it.

** En Confidence: Entretien avec l'Inconnue is dated December 2007. Published in April 2009 as a 78-page booklet, it is available from Editions Akribeia, 45/3 Route de Vourles, F-69230 Saint Genis Laval for €15 + €5 postage.*

1st International Day of Commemoration in Honor of the Revisionists Who Introduced Sanity to the Auschwitz "Death Camp" Narrative

Carolyn Yeager and the Jan27 Committee

carolynyeager.net/calling-return-sanity

On Jan. 27, 2014, those who promote the official Holocaust narrative will have carried out their annual commemoration activities at the Auschwitz-Birkenau memorial remembering the victims of the Holocaust—according to their version of what took place. They have been doing this since 2006, making 2014 the 9th annual commemoration.

This year, on the very same day, the "Jan27 Committee" will have offered a commemoration of its own. By having our commemoration on January 27 we take advantage of the widespread publicity given to the official United Nations–created event.

We plan a relatively modest effort to begin with—a website commemorating the sacrifice made by those brave revisionists who pioneered the search for facts, facts which have led to a more truthful telling of the Auschwitz/Holocaust tales. Those revisionists who are now deceased will be especially honored. But more, this website will offer a sampling of some of the most convincing arguments against the Myth of Auschwitz and for a Return to Sanity on the subject of the Auschwitz-Birkenau so-called "Death Camp".

The official "International Day of Commemoration in Memory of the Victims of the Holocaust" was created by the United Nations in 2005. A resolution was adopted by the General Assembly to hold a yearly ceremony at the UN headquarters building in New York City, gathering together UN delegates, state representatives and NGOs, focused on speech-making and propaganda.

The date chosen for this Commemoration is January 27 because the official Holocaust

narrative has always revolved around Auschwitz. The story tells us that in 1945 the Auschwitz-Birkenau concentration and "extermination" camp was "liberated" by the Soviet Red Army. The fact that Auschwitz was not really liberated, that it had already been abandoned by the Germans except for a number of hospital patients, elderly persons and children who remained behind under the supervision of care-givers, is beside the point to the myth-makers.

Because this date was chosen, an even larger ceremony, and days of events, also take place at the Auschwitz-Birkenau Memorial site in Poland where, this year, Elie Wiesel and a large delegation of Israel's Knesset (parliament) are expected to be in attendance. They have said they will be carrying out guided walks and tours, and offering Jewish prayers and speeches.

A Revisionist Response.

The name chosen for the revisionist commemoration is the "1st International Day of Commemoration in Honor of those Revisionists Who Introduced Sanity to the Auschwitz "Death Camp" Narrative." The core theme is "A Return to Sanity". With short articles, excerpts from books, some of which are newly translated, the entire "homicidal gas chamber" orthodox mythology surrounding Auschwitz-Birkenau will be shown to have been demolished. The implicit question raised is: Why are these people still promoting the same old wartime atrocity lies, and why do the press and media continue to repeat them? There will be no effort to attack anyone personally on our Jan27 Website. Rather, we will be focused on pointing to the truth and to the falsehoods in the Auschwitz story.

The presentation will be attractive, dramatic, and easy to follow. Along with a wide variety of texts and images, there will be a section for comments, which will have to be moderated, but not a forum or any conference calling or call-in features. These last features are too easily abused, and too time-consuming to administer. Those of you with any computer expertise, and who are "known" persons, are encouraged to volunteer to assist with such matters as comment moderation.

By getting this much of a start in 2014, the Jan27 Committee will be in a better position to carry out something more ambitious in 2015 when it will be the 70th Anniversary of the Auschwitz-Birkenau "liberation" and the 10th Anniversary of the officially sanctioned International Day of Commemoration in memory of Holocaust Victims.

It can be expected that those using search engines to find the UN or Auschwitz-Birkenau "International Day of Commemoration" will easily come across "Jan27" and that a good number of those will discover it to be interesting enough to stay on the page and look through the materials posted there. When the new reader discovers that the information presented on Jan27 is clear, easy to understand, definitive, and respectful, many will want to stay and learn more.

The success of this project will really depend on the cooperation of hundreds—and we have those hundreds—who will lead thousands, and many more thousands still, to view and then study the materials on this site at the time when mainstream media is bringing it to the forefront of people's minds night and day, literally. The time is now to begin talking about Jan27 on your websites and blogs, and to be asking questions about this International Commemoration created by the establishment to perpetuate the Myth of Auschwitz as the center of pure evil in our world. Let's banish this "Big Lie" once and for all from the group-think of academics, journalists, and politicians-on-the-make everywhere.

Contact:

carolyn@carolynyeager.net .

The subject line should read or include the term "Jan27". We look forward to hearing from you.

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Inconvenient History 2013: The Year in Review

By Richard A. Widmann

To say that 2013 was a great year for Inconvenient History (IH) would be putting it mildly. While accolades have been made about the quality of our materials, the proof is in the proverbial pudding (as they say). Throughout the year, some 58,729 people visited the IH Website. This represents a 40.95% increase over 2012. Over 172,700 pages were viewed which represents a 19.31% increase over the prior year. Our single best day ever was December 14th, when some 4,206 pages were accessed.

IH has also expanded its international reach with our top 10 countries for readership being: United States, United Kingdom, Hungary, Canada, Germany, Australia, Sweden, France, Italy and Spain.

For those of you with a technical bent, the most popular browsers for reading IH are: Firefox, Chrome, Internet Explorer, and Safari.

Our Top Ten most-read articles for the year were:

1. Dr. Mengele's "Medical Experiments" on Twins in the Birkenau Gypsy Camp, by Carlo Mattogno
2. On the Publication of "The Problem of the Gas Chambers," by Le Monde, by Robert Faurisson
3. Demystification of the Birth and Funding of the NSDAP, by V.K. Clarke
4. Adolf Hitler's Armed Forces: A Triumph for Diversity?, by V.K. Clarke
5. Reexamining the "Gas Chamber" of Dachau, by Thomas Dalton
6. The Jewish Hand in the World Wars, Part 1, by Thomas Dalton
7. Reductio ad Hitlerum as a Social Evil, by K.R. Bolton
8. Churchill, International Jews, and the Holocaust: A Revisionist Analysis, by Paul Grubach
9. Bishop Williamson Vindicated, then Ousted, by Nicholas Kollerstrom
10. Goebbels on the Jews, Part 1, by Thomas Dalton

Two very interesting trends become clear from considering this list. Our top two articles, by leading revisionist scholars Carlo Mattogno and Robert Faurisson, were only posted in late November and managed to top the list with only one month of availability to our readers. Clearly Mattogno and Faurisson are big draws. Secondly, many of the most-read articles come from prior years of IH; some dating all the way back to our first volume in 2009. Clearly one great advantage of on-line publishing is the continued readership of older material. Thomas Dalton, author of Debating the Holocaust: A New Look at Both Sides, also deserves some special mention for having 3 articles in our top ten.

In addition to the main Website, we managed (largely due to the efforts of Assistant Editor Jett Rucker) to get all four of our hardcopy annual editions back in print and available through Amazon.com. This was a significant achievement after the enemies of truth managed to get our previous Print-on-Demand publisher to buckle and to cease distribution of our volumes.

In 2013 we also turned our attention to Social Media. IH established a significant presence on Twitter. To date we have made 773 tweets and have found an audience of 196 followers. We are working on activating statistical analytic tools to determine just how broad our readership is on Twitter—one can read tweets without necessarily being a follower, which guarantees that our readership is far greater than our number of followers.

We also have great things planned for 2014. Our hardcopy Annual Volume 5 is currently being edited and promises to be a classic that all revisionists will want for their libraries. We are also working diligently on the content for our 2014 issues. It's pretty clear that 2014 will be an inconvenient year for the enemies of free historical inquiry.

MOTIVATION IN VIEWING THE HOLOCAUST Continued from page 3

of membership not only within the tribe, but in a very privileged elite within the larger society. And conversely, dispassionate analysis of its underlying facts threatens the entire edifice.

Support and Apologetics for the Theocracy

Uniquely among religions in present times, Judaism "owns" a country with nine million inhabitants, territory (depending on what is counted) larger than New Jersey, a small but well-trained and superbly equipped armed forces, and nuclear weapons complete with delivery systems based on land, at sea, and in the air. Israel defines itself as a "Jewish" state, and Jews constitute a majority on the territory acknowledged by the United Nations to belong to it. Like other states besides perhaps Switzerland, Israel commits offenses against countries and individuals both within and outside its territory.

The purported history of the Holocaust has long constituted a traditional rationale for the bellicose foreign policy that it has pursued since its formation in 1948 and the numerous military aggressions it has committed against its neighbors. Israel, with diplomatic privileges in most of the countries of the world and one of the world's most-feared intelligence apparatuses in the *Mossad*, likewise constitutes the headquarters and operational base for a program of propaganda and subterfuge by which it manages both mass opinions and governmental policy practically everywhere in the world, but particularly in the United States, where its most-visible political arm is the American Israel Public Affairs Committee (AIPAC).

Scrutiny of the Holocaust Gospel threatens not only the justifications for that power's aggressions against people and peoples of the world, but even its very *raison d'existence*. Its extensive powers of killing, coercion, and surveillance are arrayed against Holocaust revisionism, no matter how honest or well-meaning. Aside from Pariah of the Week Iran, there is no government anywhere that expresses support for any form of Holocaust revisionism, and many governments, such as those of Germany, Austria, Switzerland, France, and Belgium, provide criminal penalties for anyone who might venture to submit any opinion at variance with whatever account it might be that the state approves.

The Essential Difference

Money, revenge, tribal solidarity—motivations aplenty, each more solid and compelling than the next. Looking for these or any similar motivations in the rewards revisionists can even hope for, much less expect to attain, leads ineluctably to the conclusion that revisionists must just be nuts, even if one were to accept an obsession to get at the truth, or at least to shed the burden of lies and deception.

In fact, a final contrast appears when the two sides' motivations are compared. Self-appointed analysts of anti-Semitism, and of Nazism to the extent it is seen as being motivated by anti-Semitism, conclude that the attitude is solely the product of ancient, irrational superstitions—an artifact of purely cultural origin having no basis in any reality past or present.

Anyone, however, who considers the motivations for opposing Holocaust revisionism, even if disagreeing with them as operant facts, must grant that they are coldly, calculatedly, unquestionably rational.

1 *Smith's Report*. No. 195, February 2013. http://tinyurl.com/mtsrbad
2 Newark *Star-Ledger*. October 23, 1996.
3 This derisory term was memorably employed by Historian Peter Novick in *The Holocaust in American Life* (p. 270) to describe the pitifully small numbers of "Holocaust deniers" populating his world.
4 Freda Utley. *The High Cost of Vengeance.* Henry Regnery Company, Chicago, 1949.

News from France - January 26, 2014

At the big demonstration in Paris last Saturday (January 26, "day of anger") against President Hollande and his government some participants, at least one with a megaphone, were heard chanting a slogan that can be translated **"Faurisson is right: the gas chambers are a sham".** The demonstration gave rise to clashes between marchers and police: there were 262 arrests and 19 policemen injured. Those arrested were all subjected to the burdensome procedure of detention in isolation (*garde à vue*), in which a lawyer and a physician must be called for each person held. See http://tinyurl.com/myjlxjq

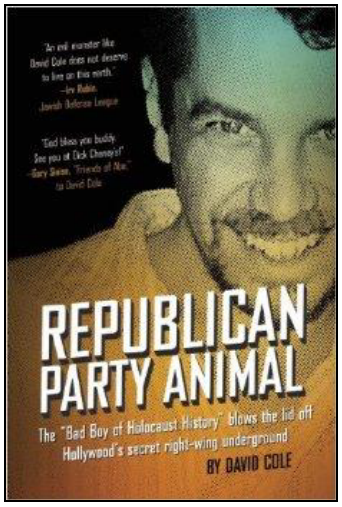
Republican Party Animal:
The "Bad Boy of Holocaust History" Blows the Lid Off Hollywood's Secret Right-Wing Underground

by David Cole

(This is excerpted from a post David made on his own Blog: http://www.countercontempt.com/archives/5112 . The title of his post is: "Hollywood Gops Ankle Holocaust Jew at Boffo Samarra Fest." I don't have room here to post the entire text, nor to translate the title into simple English, so will go with what I have done here. There will be more.

With my new book, still four months away from release, already NUMBER SEVEN (!) on the Amazon list of "Hot New Releases" in the political advocacy category (and likely to climb steadily in the months to come), and with my book being carried by Wal-Mart, Barnes & Noble, and Waterstones (the largest bookstore chain in the UK), I've been receiving a few emails from some of my former conservative chums in which they wonder if maybe, just maybe, they were manipulated into bringing about the thing they feared the most.

It's a legitimate question. The fact is, mine might very well be the first unashamedly Holocaust revisionist book to be carried by so many mainstream outlets. And the book came about specifically because my Hollywood Republican pallies were manipulated into shunning me and destroying the life I had built over the past eighteen years. I did not want to leave that life. However, I was not only forced out, but every avenue of income I had was cut off, to the extent that people like talk show host Larry Elder and his publishing company World Net Daily refused to compensate me for work already done.


REPUBLICAN
PARTY ANIMAL
The "Bad Boy of Holocaust History" blows the lid off
Hollywood's secret right-wing underground
BY DAVID COLE

David Cole/Stein

All in the name of punishing Holocaust revisionism.

So, if the result is the most mainstream exposure that revisionism has received in decades, are we talking a "Samarra moment" for my former comrades? Factoring in that the book is half about the Holocaust, and half about exposing the secret underground of Hollywood conservatives that I was a part of, my book can be seen as the result of a terrible, terrible miscalculation on the part of people whose fanaticism regarding what can or can't be said about Holocaust history allowed them to be manipulated by the conniving pair who outed me.

When I knew I was going to be outed, I begged the folks who were about to do it to think carefully before proceeding. I tried to rationally explain to them that if they put me back in the spotlight because of my historical views, I'd have no choice but to defend myself by explaining my views. *I didn't want to be outed.* But if I was, I wasn't about to run or cower or recant. I recanted once in 1998, to save my hide. But I'm too old, too drunk, and too unafraid of "the gathering darkness" (to use a Grandpa Simpson phrase) to care anymore.

Republican Party Animal: The "Bad Boy of Holocaust History" Blows the Lid Off Hollywood's Secret Right-Wing Underground.
by David Cole

Paperback: 320 pps.
Available for Pre-order.
Release date: May 13, 2014.
Amazon Price: $14.52
Publisher: Feral House
ISBN-10: 1936239914
ISBN-13: 978-1936239917

The Daily Trojan Continued from page 5

be true.

And there's the rub. If academics like Professor Tylicki could prove that the accusation of mass-murder by Jews of Jews at Auschwitz is indeed true, they would have no reservations in having it questioned. They cannot demonstrate that the accusation is true, so they will not allow it to be questioned. In the end, the responsibility for making the right moral and professional decision on this matter might have to be left to students at USC—your readers—not their professors.

If you and your staff at the Trojan are serious about journalism, and about open, honest debate, this is a story, an accusation, that should be treated even-handedly and with respect. Why should it not be?

I would be glad to talk it over with you, and I am perfectly willing to be shown where I am wrong about any of it.

Bradley Smith
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PS: It would be interesting if Professor Tylicki would explain in your pages why he supports the anti-Semitic argument that Jewish *Sonderkommando* cooperated fully with Germans to murder millions of Jews at Auschwitz and other camps.

(This note to Spielberg, being distributed at USC and nationwide, introduces a new angle into this project. More next month.)

Steven Spielberg
USC Shoah Foundation–
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Los Angeles, CA 90089-2571
213-740-6065;
josh.grossberg@usc.edu

January 30 2014

Mr. Spielberg:

At USC your Shoah Foundation — The Institute for Visual History and Education, boasts some 52,000 video testimonies in 32 languages from 56 countries.

My question is this: Is there one (one) video testimony among the 52,000 that challenges the charge that at Auschwitz Jewish *Sonderkommando* cooperated fully with Germans in the murder of hundreds of thousands and maybe millions of innocent Jews in gas chambers?

The charge is that the work-Jews, the Sonderkommando, stuffed live Jews into the chambers and once they were dead pulled them out again, searched their corpses for gold teeth and contraband, and then got them to the crematoria where their remains were burned. I, for one, do not believe that the Jewish *Sonderkommando* cooperated with Germans in those disgusting acts for weeks, months on end. I believe you and I would be on the same page there.

There must be one video testimony (if not many) in the 52,000 available through your Institute, that challenges the orthodox accusation that Sonderkommando participated fully in the mass-murder of Jews and others at Auschwitz.

Will you please have one of your own workers identify these videos and make them available, not just to me, but to the public at large?

If there is not one such testimony available among the 52,000 you have collected, could you please have someone at the Institute explain why that is?

Thank you.

Bradley Smith

*** Until next month.

Bradley

Smith's Report
is published by

Committee for
Open Debate
on the Holocaust

Bradley R. Smith, Founder

For your contribution of $39
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